THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name" (ISA. 62: 1, 2).

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A NON-"MORMON" BISHOP FURNISHES EVIDENCE OF THE TRUTHFULNESS OF "MORMONISM."

SCARCELY a day passes without the Latter-day Saints being furnished additional evidence of the truthfulness of "Mormonism." Much of this evidence is given unconsciously, of course, by so-called Christian ministers. The first announcement which Joseph Smith made to the world was to the effect that he had been favored with a heavenly vision, in which he beheld the Father and the Son; that the latter informed him that all the churches were wrong; that the members drew near Him with their lips, but their hearts were far from Him; that they taught for "doctrine the commandments of men."

Now, believing, as we do, that Joseph Smith was a prophet of God, we must, and do, accept this declaration as true. And having done so, it devolves upon us, as much as possible, to substantiate it. Those were very serious charges for Joseph Smith to make—that all the sectarian churches are wrong; that the professors of religion draw near the Lord with their lips while their hearts are far from Him, and that they teach for "doctrine the commandments of men." There is enough in this declaration, if true, to prove Joseph Smith a true prophet; or, if untrue, to condemn him as an impostor. If these charges be not true, we owe the churches of the world and their ministers a very humble apology; if they be true, we owe an apology to nobody.

We have abundant evidence that Joseph Smith spoke the truth, and, as stated at the beginning of this article, additional evidence is being furnished every day.

There came to us recently, with the "compliments of two Christian laymen," Volume IX of "The Fundamentals," a booklet published by the Testimony Publishing Company, of 807 La Salle Avenue, Chicago, U.S.A. The first article in the booklet is entitled, "The True Church," the author of which was the late Bishop Ryle. Careful reading of the article has strengthened our faith in the Prophet Joseph Smith, and in the doctrine which he advocated as the restored gospel of Christ, nicknamed by the world "Mormonism."

The following is the bishop's definition of the true church:

"The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church."

We agree with the bishop that "the one true Church is composed of all believers in the Lord Jesus." But here we pause to ask, what constitutes a true believer in Christ? Can a person who sets aside the commandments of Christ be considered a true believer in Him? We think not. Is a man who breaks the commandments of God, and who teaches men to do the same, a true believer? He is not. Is a man who tears down that which the Lord set up a true believer in the Son of God? He is not. A true believer in Christ is one who has the commandments of the Lord and keeps them; he is one who, when the Lord commands to do a thing, does it; he is one who has respect for the Lord's authority, and who receives those whom the Master sends in His name; he is one who is loyal to the Church which Christ established, and who seeks to preserve it; he is one who believes every word that comes from the mouth of God, and who seeks to order his life according to the same. These are marks of a true believer. We do not see how any sincere Christian, be he bishop or layman, could object to the definitions we have given of a true believer in Christ. They are thoroughly scriptural, and in perfect accord with the teachings of the Savior and His apostles. We will now proceed.

Another definition of the true Church, as given by Bishop Ryle, is as follows:

"It is a Church of which all the members have the same marks. They are all born of the Spirit; they all possess 'repentance towards God, faith towards our Lord Jesus Christ,' and holiness of life and conversation."

We do not remember ever seeing a more wilful perversion of the scriptures than is shown in the above extract. If the Latter-day Saints were to treat the scriptures in the manner in which Bishop Ryle has treated them, they would be denounced, and justly, too, as unbelievers in the word of God. It will be observed that while the bishop places the BIRTH OF THE SPIRIT among the things necessary for a person to have in order to have membership in the

true Church, he deliberately leaves out the BIRTH OF THE WATER, without which, the Savior said, no man can enter into the kingdom of God. What would the Christian world think of a "Mormon" bishop who should write a treatise in which he set forth the doctrine that the BIRTH OF THE WATER—but not the BIRTH OF THE SPIRIT—is essential to membership in the true Church of Christ? Notwithstanding the teaching of the scriptures concerning water baptism; notwithstanding that God sent one of the greatest prophets that was ever born of women to preach baptism and administer the ordinance to repentant believers; notwithstanding the Savior said it was necessary for Him to be baptized in order that He might "fulfill all righteousness;" notwithstanding He declared that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" notwithstanding He sent forth His disciples to preach the gospel, assuring them that he that believed and was baptized would be saved; notwithstanding all this, here we have a Protestant bishop, a professed minister of Christ, repudiating the holy ordinance of baptism, and declaring, practically, that it is not necessary. What object the bishop had in disassociating the birth of the water from the birth of the Spirit, was best known to himself, and to those who uphold him in his advocacy of such unscriptural doctrine.

Now, Latter-day Saints, readers of the *Millennial Star*, which of these two men do you consider a true minister of Christ? Joseph Smith, who is in perfect harmony with Christ and His apostles concerning water baptism, who upheld the sacred ordinance and gave to it the same recognition and importance that they gave it; or Bishop Ryle, who is entirely at variance with the Lord and His apostles on this matter, who has torn it from its place in the holy scriptures, and who entirely ignores it? If this is not "teaching for doctrine the commandments of men," what is it? With such false and pernicious doctrine as that advocated by Bishop Ryle filling the earth, do not you think, dear readers, that it was high time for the Lord to send an angel to Joseph Smith, to reveal to him the truth concerning this sacred ordinance? We have examined only a small part of Bishop Ryle's article, yet it has set forth a very important truth—that there has been an apostacy from the true gospel of Christ, and therefore the restoration of the primitive Christian faith has been imperative. Little did Bishop Ryle think when he was writing his article that it would furnish evidence to the Latter-day Saints of the truth of "Mormonism," and strengthen their faith in the Prophet Joseph Smith.

Here is another extract from the bishop's article on "The True Church": "It is a church which is dependent upon no minister upon earth, however much it values those who preach the gospel to its members. The life of its members does not hang upon church membership, and baptism, and the Lord's Supper—although they highly value these things when they are to be had."

In this paragraph three essentials are repudiated—the holy Priesthood (men called, ordained, and commissioned of the Lord to act in His name), baptism, and the Lord's Supper. If the Church had no need of ministers, why did Christ call and ordain men and set them apart for the work of the ministry? For what purpose did the Lord put ministers in the Church? Let the author of the Epistle to the Ephesians answer: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4: 11-14).

No greater refutation of Bishop Ryle's false teaching is necessary. If the members of the Church need to be perfected; if the body of Christ needs edifying; if it is the desire of the Lord that we come to a unity of the faith, and to a knowledge of the Son of God; if it is necessary for us to be kept from being tossed to and fro and carried about with every wind of doctrine, then inspired ministers are necessary in the Church of Christ. The reason that the "Christian" world is in the deplorable condition it is at the present time, is because it has been for many hundreds of years without an inspired ministry. Yet in the face of this terrible condition, Bishop Ryle says inspired officers are not necessary.

Now, dear reader, which of these men do you consider a true servant of God—Joseph Smith, who advocates the necessity of an inspired ministry, and who is in perfect harmony with the scriptures, or Bishop Ryle, who, in direct opposition to the teaching of holy writ, declares that such officers are not necessary? Again the bishop gives evidence that Joseph Smith was a true prophet.

Having treated baptism, we now come to the Lord's Supper, an ordinance which the Bishop says is not necessary for observance by the membership of the Church of Christ. What did Christ say concerning this sacred ordinance? These are His words: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day" (John 6: 53-4). Oh, what a difference there is between the teaching of Christ on this matter and the teaching of Bishop Ryle! They are as diametrically opposed to each other as they could be. Here are the words of the Apostle Paul on the same subject, the Lord's Supper: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I. Cor. 11: 29-30). Christ taught

that the partaking of the emblems of His body and blood, would impart life to those who did so. Paul said that the partaking of these emblems unworthily brought death and damnation. Yet Protestant Bishop Ryle says that there is no efficacy in the ordinance.

Much more could be said did space permit; but we think we have written enough to prove that the churches of the world have gone astray; that their ministers teach for doctrine the commandments of men, and that Joseph Smith was a true prophet.

Salt Lake City, Utah. WILLIAM A. MORTON.

MARRIAGE.

MARRIAGE is the natural state of adult man; the basic principle of civilization; the mentor that governs and indicates the position of progress and duration of advancement of all people or nations. In the lowest degree of civilization it has but an indefinite form; but still occupies the highest place, except that governing the taking of life, in the mutually understood code of laws. From this position of vagueness it is graduated up with the ascending degrees of civilization, until with the highest type of civilization it is held to be a sacred relation. It may be claimed that it follows civilization, and does not lead; that it enjoys this exalted position only as the result of civilization, and that it is not the source from which comes the power for a higher development of the nation.

A review of history reveals the fact that nations grow in power and advance in culture while due regard is given to this relation; but when wealth is obtained and excesses are indulged in, when respect for this relation has fled from the minds of the people, then the power of advancement is seen to be spent; even the power necessary to retain the acquired position is lacking, and the nation declines. It may be years before any change can be noticed. "The mills of the gods grind slowly, but they grind exceeding fine," and the decline must and shall come. There are occasionally small societies or companies of people who try to avoid the responsibility of this relation by an agreement to be restricted in their associations, only by the laws of society, or by trying to live what is termed "free love." But no matter how nice this may sound or look in theory, it will not work out as expected. All attempts in this regard must meet with disappointment and failure.

How any man can contend for one minute that marriage is not of God is beyond my conception. If a belief in a revealed God is claimed, then an acceptance of the holy Bible is admitted, and therein is given the strongest sanction and approval of this ordinance. God has said that "it is not good for man to be alone," and has not placed any qualifying explanations or limitations of time to this statement, and we have every reason to believe that

this doctrine refers as much to life eternal as to this short existence. Paul certainly held such to be the true meaning of this scripture, and he also gives us to understand that if we would gain the highest exaltation in the kingdom of God, we must abide this law. In his first epistle to the Corinthian saints, he informs us that "the man is not without the woman, nor the woman without the man," in the Lord.

When we have grown to virtuous maturity and meditate on those softly spoken words of confidence, those wise appeals to honor, and those inspiring examples of uncomplaining and untiring performance of duty, that have been the impelling power to whatever station in life we may have attained; the most tender memory, the wisest appeals, and the most inspiring examples are inseparably associated with that hallowed name—"mother." Yet every woman, be she never so noble, must, to gain that immortal height, motherhood, accept a position, second only in sacredness to that of mother—become a wife, and second to mother only that being a mother is finding the glory and living the meaning of wife. Fortifying and lending strength to this power of sweet memory and wholesome environment, comes the knowledge that we were born into this world of parents, clean and pure, who had obeyed God's new and everlasting covenant; who were living lives of the strictest morals, and whose greatest desires and ambitions were to bring children into this world free from any inherited tendencies of weakness or vice, with minds and bodies strong and perfect, that they might be better prepared to help raise mankind to that position which God intended mankind should occupy. By this knowledge we are relieved of all possibility of being robbed of the joys of memory by the solving of some strange mystery, or by some chance word, unguardedly spoken, and thus suddenly come face to face with the awful fact that we came into this world unwelcome guests, and as the result of weakness and passion. What a legacy! Hell, itself, must almost cry pity; that, besides having to make the same fight as others, one should be compelled to do so encumbered with that courage-sapping weight, and were it not that God seems to grant extra strength to such, and will recognize a valiant fight as quickly in the ranks as with the officers, the future would be appalling.

The crowning state of happiness to a life of activity and devotion to truth and friends is in the declining years of life to be surrounded by children to love and bless you, who can respect you for your real worth, and not merely because you are their parents. To have the association of that companion who has shared your sorrows and rejoiced with you in your achievements, who has become accustomed to all your little peculiarities and kind to your failings. Or if that companion has been called to that home of glory before we have received our summons, we still feel their presence through their children, in whose every action we see the

impress of that dear companion, who was our glory in times of happiness, and our strength in sorrow. Instead of bitterly mourning our loss as being hopeless and complete, we thank our heavenly Father that we were allowed to associate with and appreciate their pure lives. While we miss them so much, we know that soon we shall meet them in that eternal realm of happiness beyond the power of pain and sorrow, where we will enjoy their society in the same happy relation throughout eternity. Besides this glorious assurance, we have the satisfaction of knowing that by association with their noble souls our lives have been made better; that by their pure love they taught us strength, and by their sweet and pure lives they instilled within the hearts of our children confidence in God, and faith in men, giving them a strength of character that can be obtained in no other way, and that will raise the standard of honor and the position of mankind.

How true are the words of the poet, "The hand that rocks the cradle is the hand that rules the world"; but that hand must receive its power for good through that holy ordinance "marriage." History has proven this fact beyond possibility of a question, and any nation or people that disregard or hold unnecessary this ordinance, can prepare to welcome their decline.

London. FREDERIC S. LYMAN.

THE HIDDEN FOUNTAIN.

ONE summer day a traveler, strolling for rest and pleasure near the mouth of the Columbia River, where there is a large rise and fall of the tide, came, at low tide, upon a splendid spring of pure, fresh water, clear as crystal, gushing up from the rocks that two hours before had formed the river's bed. Twice a day the salt tide rises above that beautiful fountain and covers it over; but there it is, down deep under the salt tide, and when the tide has spent its force and gone back again to the ocean's depths it sends out its pure waters fresh and clear as before. So if the human heart be really a fountain of love to Christ, it will send out its streams of fresh, sweet waters even into the midst of the salt tides of politics or business. And the man who carries *such a fountain* into the day's worry and struggle will come out again at night, when the world's tide has spent its force, with clean hands, sweet spirit, and conscience void of offense toward God and man.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—*Safeguard.*

THE liquor business not only despises law, but it despises the highest state of womanhood.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 19, 1914.

EDITORIAL.

WITHOUT THE GOSPEL OF JESUS CHRIST.

DURING the season which last closed, a friend of the writer made a visit to one of the sea-side resorts of this country, and was greatly impressed by the evidences of wealth and luxury which he saw there. The residences were palatial, and the grounds surrounding them beautiful, and altogether the lives of their possessors seemed, to the visitor, to be passed in an earthly paradise. He was scarcely able to find words with which to express the feelings he had experienced on account of what he had there seen of luxurious and indolent life; but finally concluded his remarks by saying that the people who lived so elegantly seemed to have every thing that the human heart could possibly desire, EXCEPT THE GOSPEL OF JESUS CHRIST.

The last few words fell upon the listener's ears with a power which caused almost the same feelings of solemnity and loss that take possession of one's soul when clods first fall upon a coffin that has been lowered into a grave; and their significance is of far more importance than are the solemn voices that come to us from the tomb. Since that remark first sounded in our ears, we have pondered over it, and have tried to appreciate its significance more fully; and the more vividly its terrible meaning becomes perceived; in just the same proportion is the unfortunate and deplorable condition of those to whom it applies, whether rich or poor, made apparent. Who can doubt that if we fully understood what it means to be without the gospel of Jesus Christ in our hearts and lives, even though we might have all the temporal blessings of this whole world, we would prefer rather to have only the crumbs that fall from the rich man's table and the gospel, if we could get no more of this world's bounties with it; than to have all the gold of this earth and all its wealth of glittering gems besides, and be, at the same time, without God and Christ in the world.

Without the gospel of Jesus the salvation of a single soul is impossible; for "there is no other name given among men whereby we must be saved;" and should we undertake to figure out the losses which each and every one of us must necessarily sustain, if we do not have the gospel and practice it, we shall find the task beyond our powers of accomplishment. They can not be represented in dollars and pounds, in houses, lands or mines of precious

ores, or in strings of rarest gems, though countless as the stars for number.

Our Savior, on one occasion, asked His disciples and the multitude which followed Him, a question that relates to this matter, saying, "What shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8: 36, 37). To these questions Christ made no answer Himself. To attempt to show where there can possibly be a gain, or profit, in a transaction involving only infinite loss, is a futile undertaking. He who knows the value of souls, and who likewise created this world, and stored in it all the treasures that have served man's purpose from the beginning of his history down to the present time, and which will continue so to do until the last day of human existence upon it, has, for our instruction and profit, and, as it were in our presence, weighed all earthly riches in the balances against the soul of a single individual, and rejected the former, with all their allurements and dazzling splendors, as an insufficient price for the other. How much more should be demanded, Christ does not make known: and what mortal shall then attempt to tell its worth? How is it possible to express its value in terms that we can understand? His questions involve the infinities, and we can not answer or understand them. Our minds are too circumscribed, too finite. We must take God's word that a man's soul is priceless beyond our comprehension, or wait until eternity opens to our view before we can begin really to sense its value—the value of the treasure which God has entrusted to each one of us, though housed in a tabernacle of clay; and just as well might we, therefore, undertake to number the sands of the sea-shore as to fathom the extent of time, for one thing, that must necessarily be considered in connection with these questions; or with an equal prospect of having a successful issue, might we try to measure the limits of space with a foot rule, as to gauge by the fleeting pleasures of this life, the infinity of unalloyed happiness and glory which shall be the portion eternally of the soul that is saved in Christ Jesus, who by the mouth of His prophet declares that "since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what He hath prepared for him that waiteth for him" (Isa. 64: 4). So, then, only God Himself knows the boundlessness of the blessings which He has in store for the faithful. He makes no attempt to give us the particulars; we could not comprehend them if He did. Our minds are too feeble. We sometimes try to grasp the infinite, but when we have reached the limit of our best endeavors, we have merely enlarged our standard of measurement instead of measuring infinity; but as we can no more tell how many yards, or rods or miles there are in space, than we can define its extent in inches or feet, so we break down utterly in our efforts to comprehend the full measure of happiness, blessedness

and glory which the saved in Christ shall obtain, no matter how great in every way the measure of worldly pleasure is, with which we try to estimate the joy, extent or duration of a heavenly inheritance in Christ.

But while we can not arrive at a just appreciation of the blessings which the most humble follower of the Savior shall enjoy in the world to come, we can, however, understand enough of these matters to awaken our heartfelt sympathy for those wilfully self-blinded men and women who have everything in this world that the heart can desire except the gospel of Jesus Christ, and who do not have the latter, because they do not want it. Their condition would be better beyond comparison were they circumstanced so that they could not get it. But the gospel of our Lord is in this land, and it is preached in their midst, and in all quarters of this country. There is no excuse for any one not to have it. The Almighty is moving among the people everywhere in a manner which shall work their condemnation if they refuse to get it. They have heard its name sounded in their ears—in this kingdom—for a generation. Only the name, perhaps, has come to many; but they know there is something in that more than in ordinary names. It affects them somehow more than any other religious title ever does or ever did. It searches them out in their pleasures by day and by night. It intrudes itself into their thoughts when at their feasts, in their joy-rides, in the chase and in the dance. It comes to them when at the sea-side or in the high-lands; in their hours of solitude and when mingling with society. It fastens itself upon them when lying upon their beds at night, or when walking in their lovely grounds by day. They can not shake it off. It follows them like their shadow. They read it in the columns of the daily paper, and religious periodical; they see it in the pages of the magazines, and turning for diversion to the sensational novel, they find it there; they hear it in the private office and in public places; it is written in the encyclopædias and spoken in the legislative halls of nations; it is preached from the forum and the pulpit, and on the street corners; it finds a place in the thoughts of statesmen, educators, sages and philosophers, and is bandied about by fools; it is derided by the rabble and wondered at by the timid; it is feared by men who are brave in the shadow of death. It unnerves others who can be self-possessed on the field of battle. It is hated by the wicked, and loved by the righteous; everywhere efforts are made to root it out of the world, but its grasp upon the people is thus proclaimed far and near, and its power to wield a mighty sway is demonstrated by the meagerness of the results its enemies are reaping by their opposition to its progress.

It seems strange that the name "Mormon" should affect men in any manner unusual; but it does. Let an unrecognized elder of this Church explain to some one the beauties of the gospel of Jesus Christ, and generally the listener becomes intensely interested,

until it becomes known that the speaker is a "Mormon" when all interest immediately ceases, and care is taken that his garments shall not even be touched. "Mormon" doctrines are now preached from many pulpits; but the source from which they have originated is not made known to the hearers. As this or that teaching of sectarianism they may be loved, as "Mormonism" they are hated. As "Mormon" principles revealed anew from heaven, through Joseph Smith, they are derided, as Christian they are esteemed philosophical and scriptural; and it is not true that a rose to many will smell as sweet if known by the "Mormon" name.

The Church is yet too few in numbers to reach all people by the word of its missionary elders; but the very name "Mormon" is a voice that ever suggests investigation to all who hear it because of the power it exerts over the lives of men, and no one can be without excuse in the day of judgment, who does not seek to know whence its subtle and significant influence comes. There are thousands ready to explain the phenomenon.

But those without the gospel pass their lives in disregard of the purpose for which they have a being. Though they need Christ and His word above all things else in this world, they recognize their need of Him and it least of all. Desiring to be rich, they sell their priceless treasures for a song. Loving life, they put forth no effort to make it happy and immortal in glory unspeakable, though the means for doing so are offered to them without money and without price.

Abraham Lincoln, who later became president of the United States, was called, in his earlier life, to New Orleans in pursuance of his business interests, and while there saw some of the black slaves of that region auctioned off like cattle in the market to the highest bidder. The unfortunate creatures were sold for sums ranging in value from a few pounds English money to two hundred and more, according to the service which the purchaser supposed the slave would be able to render him. These auction scenes filled many a kindly heart with horror, and because of the evils of slavery in general there arose a protest against it, which grew mightier and more mighty still, until it was abolished in all that land. Of course, at these auctions the owner took care that he should get a fair price for the slave that he offered for sale. When Lincoln saw these transactions in human flesh and blood, he vowed to God that if ever he had an opportunity to strike the system of slavery in the United States, he would hit it hard; and so he did at last. Multitudes of the Christian world were greatly shocked by the heartrending crimes, and the iniquities of slavery; yet there is a scene of greater horror transacting all around us, and all the time. It may be witnessed wherever gifted fathers and fair mothers, beautiful daughters and comely sons are being sold daily in multitudes into the slavery of death and hell. They are our brothers and sisters. To make the wretched compact all the

more distressing they sell themselves for a price so picayunish—so paltry, mean, contemptible—that surely they can have no proper appreciation of their worth. The man who should spend ten thousand pounds for a penny whistle is wiser than they. He has a better eye for a trade. He can figure out what enjoyment and use he can get out of the whistle as compared with the price paid for it, and charge himself with far less folly and loss than can the man or woman who sells his or her soul—their prospects for eternal life and glory—for any sum of money, quantity of land, abundance of earthly pleasures, or all together, that this world can offer or the mind of man suggest. But souls are selling themselves right in our midst for a fine house and a few acres of land. Brother, sister, Jesus Christ, who only knows your worth, has told you that if you got the whole earth with all its houses and lands there would be no profit in the trade for you. Will you hold fast to the compact that is cheating you an inestimable number of times out of the value of your treasures? Here comes another of these unfortunate, deceived creatures who is being despoiled out of infinite riches. It is a sister, who is vain of appearance and dress. She is selling her soul for silks and velvets, laces and diamonds. Oh! sister, listen, Jesus, who knows you, who is your brother, who loves you truly, tells you that if you could get all the silks and velvets, laces and diamonds in this world, times and times again without number in exchange for your soul you would have made an unprofitable bargain.

Here is a man selling his soul for drink; and what does he get for his treasure? Oh! not much of even temporary pleasure. He makes the trade for poverty, nakedness of children, the anguish of his wife's heart, the death of love's song, the withering of hope, the loss of self-respect, disgrace of family, delirium tremens, and other curses that make life wretched. These and many others are they who have the things of this world, without the gospel of Jesus Christ. There are others who have heard it, and who know that it is true, but they have not the courage to face the frowns of the world—to have the finger of scorn pointed at them, and their names cast out for evil. They are selling their souls for the praise of the world; but must discount the price received by the prickings of an awakened conscience in this life, and the pangs of remorse for eternity. Oh! how cheap we sell ourselves into the slavery of death and hell.

T. W. B.

"We have been driven time after time, and that without cause; and smitten again and again, and that without provocation; until we have proved to the world with kindness, and the world has proved us, that we have no designs against any men or set of men; that we injure no man; that we are peaceable with all men, minding our own business, and our business only."—Joseph Smith.

MINUTES OF LONDON CONFERENCE.

THE London semi-annual conference was held Sunday, March 8th, 1914, at "Deseret," 152 High Road, South Tottenham, London, N. There were in attendance: President Hyrum M. Smith, of the European mission; Elder Thomas W. Brookbank, of the Liverpool office; President Roscoe E. Hammond, of the Sheffield conference; President Stewart Eccles and twenty-four traveling missionaries of the London conference.

The morning session commenced at 10:40 by singing, "If there's sunshine in your heart." Prayer was offered by Elder Karl S. Willes. Singing, "Beautiful Zion built above."

President Stewart Eccles expressed his gratitude to all present for their attendance at the morning session, and said that the gospel has been restored to the earth, never again to be taken away. The same church organization that existed in the primitive church has once more been established on earth. He then spoke upon some of the principles of Christ's gospel which are put into practice among the Latter-day Saints, and for which they should feel thankful.

Elder Robert C. Affleck spoke concerning the resurrection, and cited many passages of scripture showing that the resurrection will be literal, and that mankind, upon coming forth from the grave, will be judged according to the acts they have performed while on earth.

Elder Rodney W. McKell said that the gospel of Christ embraces all truth. Emphasized its far-reaching virtues, and showed its redeeming features for the heathen, and for those who do not have an opportunity of accepting it on this earth; and cited passages of holy writ to prove that in olden times temple ordinances were performed for the dead.

President Roscoe E. Hammond of the Sheffield conference referred to Christ's sermon on the mount, and to His words, "By their fruits ye shall know them." Said that one of the best criterions of a people is their ideal in life. He called attention to the high ideals of the Latter-day Saints, and to many of their attainments.

Elder George F. Macdonald rendered a pleasing solo, "Face to Face."

Closing hymn, "Count your many blessings." Benediction by Elder Charles F. Powell.

The afternoon session commenced at 2:30 by the choir and congregation singing, "We thank thee, O God, for a prophet." Prayer was offered by Elder George F. Macdonald. The choir sang the hymn, "Though deep'ning trials." After the sacrament was administered, Elder Leo Eagar presented the general and local authorities of the Church, who were unanimously sustained.

Elder S. W. Lovell said that the greatest prophet that ever lived upon the earth was Jesus of Nazareth. Referred to several of His

prophecies, and elaborated upon their fulfillment. Said there could only be one true church, and that one should be the same as the original Church of Christ.

Elder David C. Forsey said that men must be ordained to their official positions in the Church by some one holding divine authority, or otherwise their ecclesiatical acts are invalid. Gave Biblical proof that an authoritative calling and ordination has always been a feature of the divine Church organization.

The solo, "O Song Divine," was beautifully rendered by Sister Winifred Beresford.

President Hyrum M. Smith addressed the congregation, and said that all the principles of the gospel are very important and essential to the welfare of man. No principle of the gospel can be discarded or dispensed with by man, and he at the same time realize any great hopes of eternal life. There is but one way to be saved, and that way is through Christ, the Redeemer of the world. It is said that the principle or doctrine of baptism for the dead sometimes has a tendency to persuade men to put off their repentance in this life, and wait until the next world for their chance of eternal life. If any are so persuaded it is because they have not read nor understood correctly the doctrine. To those who follow this belief there can be absolutely no hope held out of eternal life in the presence of the Father, for if they spend their lives in the gratification of the lusts of the flesh, they will be denied entrance where the pure in heart dwell. The greatest condemnation that shall be pronounced upon men of any class will be upon those who have been once members of the Church; who have had witness of the Spirit of the truth, and then have turned away from the gospel and rejected it. The Lord has perfectly safeguarded all the principles of the gospel, and He has prepared mansions befitting every man's capacity to keep His commandments, and mankind will be judged according to their works. President Smith also encouraged the saints to be faithful and diligent in living the gospel, and exhorted them to live lives that will make them worthy of the Church of the Firstborn.

The choir and congregation sang the hymn, "O, my Father." Benediction was pronounced by Elder Frederic S. Lyman.

The evening session commenced at 6:30, the choir singing the anthem, "Hark, hark my soul." Prayer was offered by Elder Raymond V. Barnes. The choir sang, "Master, the tempest is raging."

Elder Axel Nielson referred to the mission of Christ, and to His teachings, showing that the fundamental principles of His gospel were, faith, repentance, baptism by immersion for the remission of sins and the laying on of hands for the reception of the Holy Ghost. He emphasized the fact that those principles are just as essential to-day as they were in primitive times.

The services were continued by the rendition of the quartette,

"The Lord is my Shepherd," by Sisters L. Whitelock and N. Rumble, and Brother W. G. Dodman and Elder G. F. Macdonald.

Elder T. W. Brookbank compared the faith of the Latter-day Saints with that of other religious denominations. Showed that the powerful faith of the former is demonstrated by members coming one hundred miles simply to attend one session of this conference. Referred to the self-sacrificing devotion of the elders of the Church in leaving their homes and loved ones, sustaining their own expenses to preach the gospel in foreign lands. Said that one of the great questions now before the world is whether or not the the Book of Mormon is a divine record. There is no person who can not solve that question affirmatively to his entire satisfaction, if he will study it, and compare the history it contains with archæological developments which have been made, and are now coming to light, respecting the ancient people of America. There have been many apparently reasonable objections brought against the truthfulness of that book, but investigation and recent scientific research has proven them worthless to our enemies. Scarcely a year passes without bringing forth some new fact which proves the Book of Mormon to be an inspired work.

Sister Winifred Beresford rendered a solo, "Do we believe?" in a very pleasing manner.

President Hyrum M. Smith spoke of the love of the Latter-day Saints for their religion; the incentive which draws them to their meetings and causes them to listen attentively to the speakers, sometimes for hours at a time. This incentive is the same power that sustains a person when the Spirit of the Lord bears witness to him that "Mormonism" is true, even though his mother forsakes him and his father casts him adrift. The man who persistently fights the work of God, as it is being carried on by the elders of this Church, is a wicked man and corrupt in his life. Those who oppose the work of the so-called "Mormons" are not anti-"Mormons," they are anti-"Christs." Whenever the servants of God have been upon the earth to proclaim the gospel of Christ, there has been some one opposed to them—and all such are anti-"Christs." If any one will live the principles of the gospel, and seek in humility and earnestness for the truth, he shall know whether "Mormonism" is true or not.

The choir and congregation sang the hymn, "Now let us rejoice." Benediction was pronounced by R. Delbert Rasmussen.

On Monday morning, March 9th, 1914, commencing at 9 o'clock, a priesthood meeting was held, during which the Holy Spirit greatly stirred the hearts of all present, and valuable instructions were given by President Hyrum M. Smith and others.

LEO EAGAR, Clerk of Conference.

LET our lives be pure as snowfields, where our footsteps leave a mark, but not a stain.

FROM THE MISSION FIELD

Baptisms.—A baptismal service was held on Friday, February 27th, 1914, at 15 Wicklow Street, Dublin (Irish conference), when four souls were admitted to the Church of Jesus Christ of Latter-day Saints. Elder P. L. Nelson officiated.

A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on Sunday, March 8th, 1914, when seven persons were admitted into the fold of Christ. Elders S. W. Lovell, Raymond V. Barnes and Herbert S. Pyne, Jr., officiated.

A Liberal-minded Association.—The "League of Liberal Christianity" invited the Latter-day Saints to address its members at a meeting to be held in the Wycliffe Church, Leicester. The invitation was accepted, Elder W. H. Pyott being appointed to fill the engagement. The address was given on Thursday, March 12th, 1914, President Eddis W. Watkins and Elders W. Leonard Evans and Clato Y. Nelson also being in attendance. The subject of the remarks was the "Restoration of the Gospel," wherein it was shown that our teachings are the same as those which were taught by Christ. We were treated very cordially. Mr. Oram, the president, in giving an introduction, stated that the Latter-Saints have been persecuted, perhaps, more than any other denomination, and expressed his pleasure at having the opportunity of listening to a statement of their beliefs, as given by one of their number. He gave an excuse for the absence of Rev. F. S. Beddow, expressing the regrets of the reverend gentleman that he was unable to attend the meeting. This fair-minded minister has, on several occasions, taken our part when people and newspapers have been circulating falsehoods concerning us. After the address a friendly discussion ensued, which gave us an opportunity to answer questions. After the meeting was adjourned, we had a few private conversations, all of which we believe will result in good. Our literature was generously accepted, and the outlook seems to be very encouraging.

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